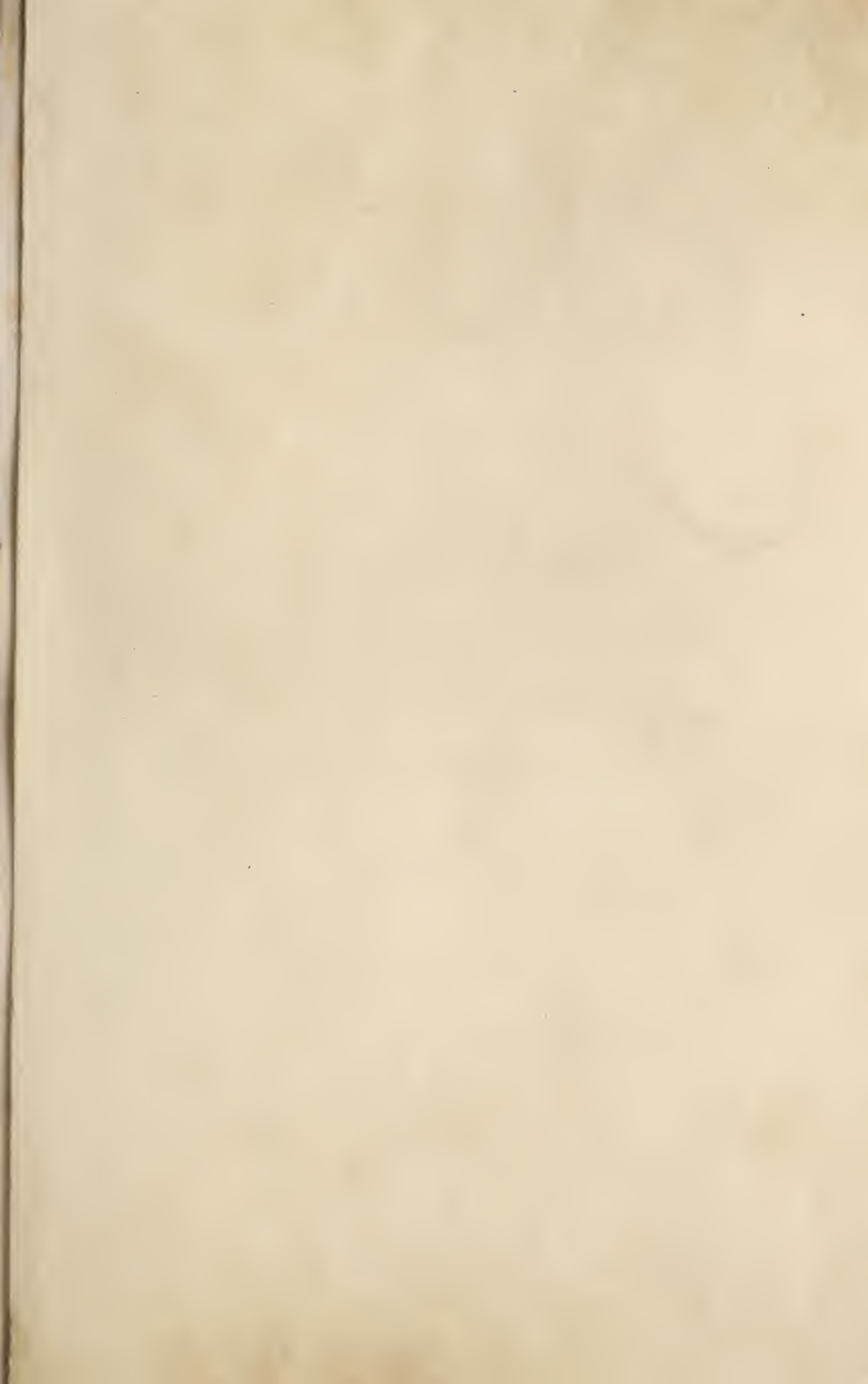
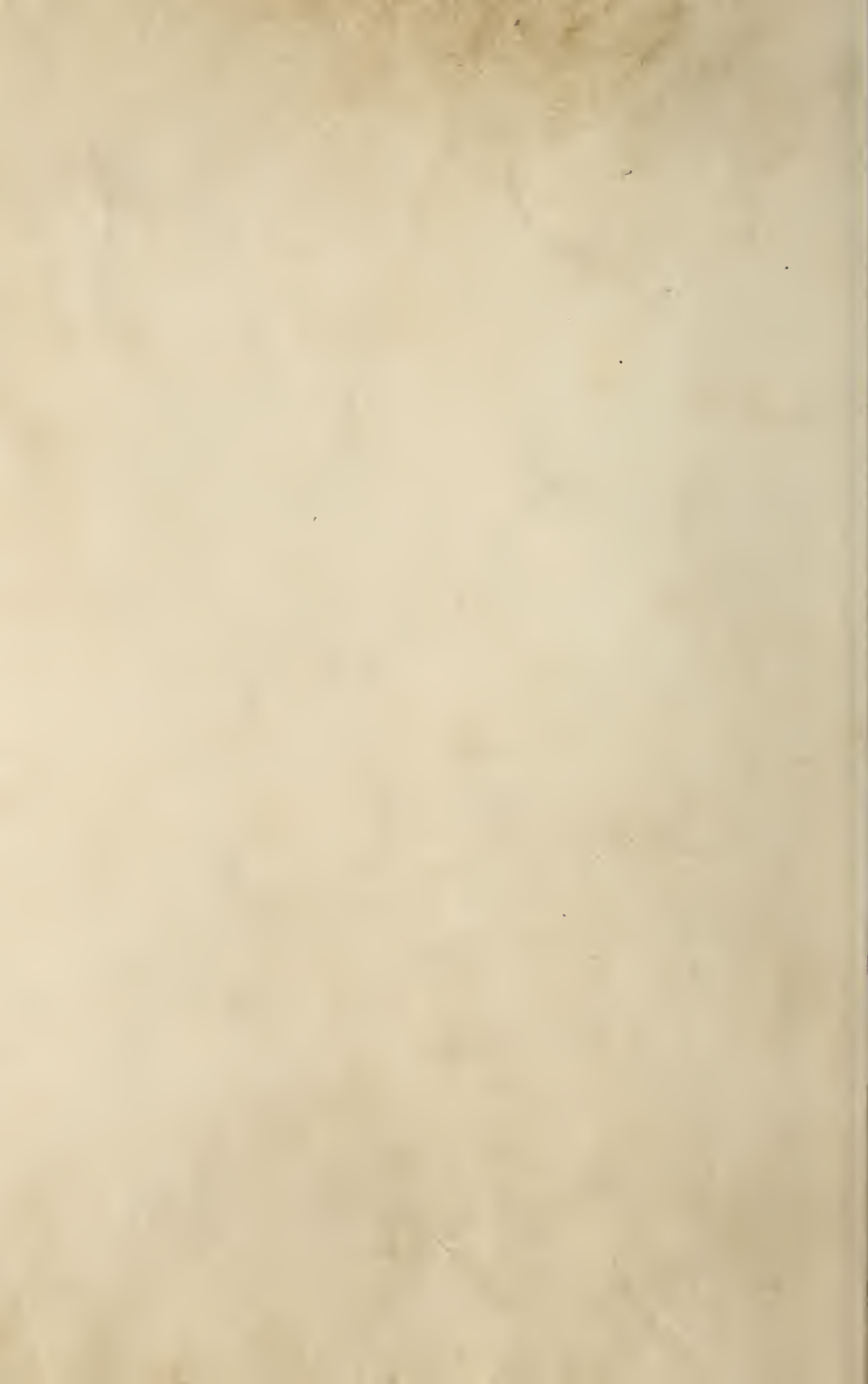




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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION
OF THE
AMERICAN SOCIETY
For Meliorating the Condition of the Jews.

נחמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐγεν. JOHN IV. 22.

Vol. II. No. 8.

FEBRUARY, 1846.

New Series.

PROFESSOR STUART'S SERMON.

(Continued from p. 208.)

IN discussing the question of "the kind of agency to be employed" in missionary operations among the Jews, Prof. S. strenuously recommends a preference of such preachers as are "*Gentiles* by birth, and not Jews;" and in support of this opinion he appeals to "facts," and to "our text." We consider him mistaken alike in his facts, and in his criticism.

"The Jews," he remarks, "regard with universal horror the man, who has deserted their ranks and gone over to Christianity. They will not hear him." Our reply is that they do hear him; and, in justification of our contradiction, we appeal to the reports and journals of Jewish Societies, and Jewish missionaries, all over the world. There is not a reader of the Jewish Chronicle but could set the Professor right here. Every single number that we issue, affords a superfluity of evidence of the entire erroneousness of this notion, however plausible it may appear.

True enough, our Jewish friends, as Messrs. Leiser and Noah, in their solicitude for the conversion of their brethren, have again and again tendered us the same advice. But, with all our respect for these gentlemen, we have not felt sufficient confidence in their disinterestedness, to justify us in at once submitting our cause to their guidance. We have, therefore, looked a little farther, and we here insert two or three opposing facts and testimonies, out of many others of similar import, that we have met with in our search.

The conclusion arrived at by the members of the Scottish Deputation is the following;—"In a mission to the Jews, there ought to be both Jewish and Gentile laborers; the Gentiles to form the nucleus, *the other to be the effective laborers. If a converted Jew go through a course of education, and be ordained, he would combine the advantages of both; still a Gentile fellow-laborer would always be desirable.*" (Narrative, p. 260.)

Says the Rev. R. H. Herschell, in the very last number of the *Voice of Israel*, "We maintain that none

but a Jew can thoroughly understand the inmost feelings of the Jews." And in another place, (*A Visit to my Fatherland*, p. 247;) "I have no hesitation in saying, that the first thing requisite in establishing a mission to the Jews, is to find out a man fit for the work. A man may have piety, and zeal, and learning, and yet be utterly unfit for it. Unless his piety be combined with an ardent love to the Jews as the chosen people of God, he is quite unfit to be a missionary to them. Unless his zeal be guided by a knowledge of the Jewish character, its habits, its prejudices, its peculiar temperament, it will then be a zeal not 'according to knowledge.' And unless his learning consist of that which the Jews account learning, it is to them no learning at all. They have as little understanding of, and as little respect for, that which constitutes the glory of a senior wrangler or first-class man, as the man of Oxford or Cambridge has for the learning of the Talmud. A missionary to the Jews must be able to meet them on their own ground; must not only have patience to listen to their questions and cavils, but ability to answer them. Many things that may appear mere captious objections to a Gentile Christian, are really difficulties that occur to a Jewish mind." Now, we do not deny, that these peculiar qualifications are possessed by a few such men as Dr. McCaul of London and Dr. Duncan of Edinburgh, who, accordingly, have distinguished themselves in this department of evangelical effort. But how large a proportion of Christian ministers, even of those educated at Andover, would care to have their own attainments in this line narrow-

ly scrutinized? Probably not more than one in a thousand.

It is readily acknowledged, however, that the Jews do, in general, regard with suspicion, and peculiar bitterness of feeling, their converted brethren. The explanation given of this by Mr. Herschell, in his *Brief Sketch of the Jews*, is quite sufficient. "The great majority of the converts with whom they are acquainted, have become so from some motive of self-interest, and generally consist of those who care neither for their own religion nor any other. These additions to the professed Church of Christ generally become the most bitter persecutors of their Jewish brethren; often lodging criminal information against them, and instigating those in authority to oppress them. And even those few, whose conversion to the true spirit of Christianity may be real, have too much withdrawn themselves from their brethren according to the flesh, have completely amalgamated with the Gentiles, and have appeared anxious to escape altogether from the reproach of having ever belonged to the seed of Abraham." But that, notwithstanding all these unfavorable influences, it is still a practicable and a common thing to convince a Jew of the sincerity of a Jewish convert to the faith of Christ, and to induce the former to listen patiently and respectfully to the arguments and appeals of the latter, this no man would think of questioning, that had the least practical acquaintance with the subject. Prof. Stuart's Sermon has been fourteen years in print; but to this day the majority of gospel laborers in the Jewish vineyard are *not* "Gentiles by birth," but Jews. Surely, the friends of Israel ought

to have found out their mistake by this time, if it be as the Professor imagines, that the Jews "will not hear" a Jewish preacher. But—says the Professor:—

I have a stronger reason than this. It is one drawn from our text. Paul distinctly intimates, that the Gentiles are to be the instruments of converting the Jews. "Through your mercy," says he, i. e., through the mercy vouchsafed to you Gentiles, "they (the Jews) also will obtain mercy." Rom. xi. 31. What God has done for the Gentiles, by means of the gospel, is designed to be the first and great means of impressing their minds in a saving manner. That the Gentiles are to be the instruments in making this impression, seems of course to be involved in what is said.

And hence he concludes, that if we would proceed on "scriptural ground," we must "send out Gentile missionaries to the Jews."

It is obvious to remark, that what is spoken of here, in the first instance, as a "distinct intimation" of the apostle, turns out to be merely something "involved"—a bare inference from what the apostle says. Is that inference, then, correctly drawn? We think not. What Paul distinctly intimates is, that as the Gentiles obtained mercy through (or, *on occasion of*,) Jewish unbelief, even so the Jews also did not *then* believe through (or, *on occasion of*,) the mercy shown to the Gentiles. In other words, there was this mutual relation in that age, and it has continued ever since, between Gentile mercy and Jewish unbelief; but neither in the case of Jews, any more than in that of Gentiles, is unbelief perpetual and final. No, the divine purpose is, and the glorious result shall be, that they also shall

obtain mercy.* Now, so far as we can see, there is in all this, absolutely nothing that even implies, that a believing Gentile must be employed to convert a Jew, any more than unbelieving Jews were employed to convert Gentiles. Israel's rejection of the gospel had most important bearings on the propagation of the gospel among the Gentiles. And, in like manner, the adoption of the Gentiles into the household of faith is not without its reflex influence on the Jewish mind, "provoking it to emulation." But be it noted, that the missionary, who expressly mentions the latter interesting fact, and who himself wielded it mightily in behalf of Jewish salvation (Rom. xi. 14.) *was a Jew—an Hebrew of the Hebrews.*

We conclude that in Jewish missions, as in Gentile, the selection of the proper agents is left, without restrictions as to parentage and pedigree, to the spiritual wisdom of the Church. And if so, then there is scarcely an argument, that is used for showing the importance of training up a native ministry in heathen lands, that is not equally cogent in

* The original is; οὕτω καὶ οὗτοι νῦν ἡπίεθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. Literally rendered—"Even so have these also now not believed through, or, on occasion of your mercy, that, (with this result, however, that) they also may obtain mercy." Or, according to the Vulgate, "Ita et isti nunc non crediderunt in vestram misericordiam: ut et ipsi misericordiam consequantur." Most commentators find it convenient to take τῷ ὑμετέρῳ ἐλέει, *through your mercy*, out of the first clause, where it stands, and put it into the second. There is really no necessity for this. But even grant the transposition, and still the text remains as useless as before, for the Professor's object.

favor of the policy which we here advocate. The superior politeness with which a Gentile may be received, especially in the presence of others, goes with us for very little. It often shows nothing more than that the Jew does not consider himself in any danger. "Some well-meaning men," remarks an experienced friend, "may spend their lives in talking on religion to the Jews, with no other result than that of greatly increasing the difficulties of those who come after them on a like errand." Perhaps the following "parable after the Talmud," which we remember to have read last year in the *Voice of Jacob*, may serve for an illustration of Jewish feeling on this subject :—

When iron was created, the trees trembled : then said it to them,— "Wherefore do ye tremble? if one of yourselves join not with me, none of you will be injured." The first man who went into the forest to hew wood, had no more than an iron edge. The young trees which felt its strokes made their complaint to an old oak. It answered them thus : "If none of us enter into an alliance with the iron, ye may be at peace." The man, indeed, effected nothing with the iron alone, and sought for a wooden handle to his axe :—*a branch that had fallen away from the parent stem* willingly served his purpose, and now the strokes of the iron were painfully effective. The young trees complained again to the old oak, which, now itself disconsolate, exclaimed : "All is lost ! one of us has united with the enemy."

In this part of the discourse, Professor S. incidentally gives utterance to another sentiment, which we cannot suffer to pass unnoticed. It respects the comparative morality of the Jewish nation. — "Nations called Christian," says the preacher, "des-

pise them, *because they are as a body vicious and degraded.*" Is this true? We believe that it is exactly the reverse of true. Let us hear what Mr. Herschell has to say on this point also, in the little work already quoted, "*Brief Sketch*," &c. :—

I shall now proceed to notice a charge brought against them, not for the sake of making invidious comparisons, but at once to correct an error respecting them, and to point out another stumbling-block in the way of their reception of Christianity. I have frequently heard it asserted in the loose, yet confident, manner in which so many assertions are made in the present day, that the Jews are more depraved in their moral conduct than the Christians. . I may confidently appeal to all who are acquainted with the state of society amongst Christians and Jews on the Continent, whether the superiority in point of morals be not greatly on the side of the latter. I firmly believe one cause of this to be, that they have more of the fear of God among them than the Christians have. . The immorality of the Christians is quite proverbial among the Jews. You may imagine what I felt, when inquiring one day of my brother concerning an acquaintance of mine, he replied, without having any intention to offend me, or even reflecting how his answer was likely to affect me, "He lives exactly like a Christian;" meaning, that he led a profligate life. Another day he pointed out to me a young Jewess, who, having devoted herself to a life of depravity, found it suited her better to quit her own people entirely, and therefore got herself baptized into the Roman Catholic Church.

This, of course, refers to Continental Europe, where the great mass of the nation is found, and in some parts of which the modern Jewish character is seen to the best advantage. But even in London, a missionary, employed by the British

Society to the Jews of that city, thus testifies;—"The morality of the Jews is certainly superior to that of the Gentiles with whom they are surrounded," and similar reports might be produced from magistrates, and public bodies throughout England.

The learned preacher now enters upon an argument against the doctrine of the literal return of the Jews to Palestine. This we reserve for separate and careful consideration.

(To be concluded.)

CROMWELL AND THE JEWS.

IN a former article, on the *Settlement of the Jews in England*, (vol. ii., p. 46,) we were led, by the authorities then before us, to convey the idea, that the Protector was himself indisposed at first to grant the petition of R. Manasseh Ben Israel, and subsequently yielded only to considerations of state-policy. We gladly avail ourselves of Mr. Carlyle's better knowledge, to do justice in this matter to the memory of England's greatest "*Governing Man*." In vol. ii., p. 201, of "*Oliver Cromwell's Letters and Speeches*," the story is told by Carlyle, in the following characteristic manner:—

WEDNESDAY, Dec. 12th, 1655.

This day, "in a withdrawing room at Whitehall," presided over by his Highness, who is much interested in the matter, was held "a Conference concerning the Jews;"—of which the modern reader, too, may have heard something. Conference, one of Four Conferences, publicly held, which filled all England with rumor in those old December days; but must now contract themselves into a point for us. Highest official Persons, with Lord Chief Barons,

Lord Chief Justices, and chosen Clergy, have met here to advise, by reason, Law-learning, Scripture-prophecy, and every source of light for the human mind, concerning the proposal of admitting Jews, with certain privileges as of alien-citizens, to reside in England. They were banished near Four-hundred years ago: shall they now be allowed to reside and trade again? The Proposer is "Manasseh Ben Israel," a learned Portuguese Jew of Amsterdam; who, being stirred up of late years by the great things doing in England, has petitioned one and the other, Long Parliament and Little Parliament, for this object; but could never, till his Highness came into power, get the matter brought to a hearing. And so they debate and solemnly consider; and his Highness spake;—and says one witness,* "I never heard a man speak so well." His Highness was eager for the scheme, if so it might be. But the Scripture-prophecies, Law-learnings, and lights of the human mind, seemed to point another way: zealous Manasseh went home again; the Jews could not settle here, except by private sufferance of his Highness;—and the matter contracts itself into a point for us.

We may add here an additional reference to our general subject, which we find in Cromwell's Speech at the opening of the Little Parliament:—

This being so, truly it puts me in mind of another scripture, that famous Psalm, sixty-eighth Psalm; which indeed is a glorious Prophecy, I am persuaded, of the Gospel Churches,—*it may be of the Jews also*. There it prophesies that "He will bring His People again from the depths of the sea, as once he led Israel through the Red Sea." And it may be, as some think, God will bring the Jews home to their station "from the isles of the sea," and an-

* Sir Paul Rycaut.

swer their expectations "as from the depths of the sea."

THE JEWS IN CHINA.

Reflections.

(Concluded from p. 204.)

A RECENT missionary to the *Beni-Israel*, of Bombay, exclaimed, on seeing them practise several idolatrous usages, "How like they are to the Heathen!" but instantly added, "yet how unlike!"* So there is, and must be every where, an indelible line discerned between the people of Abraham and every other race; and however modified by Chinese associations and circumstances, the synagogue of Kae-fung-foo is quite Hebraic still.

Being such, in the investigations that may be hereafter made regarding them, it will be of importance to ascertain whether or not those religious customs and regulations in which they differ from the Occidental Jews, are referable to the ordinances of Ezra; and the following points, also, it would be useful to determine:—

Among their books, have they the "Eighteen Blessings," with directions for the attitude during their recital? Have they the chapters of the Fathers? or the Targums, or Zohar? Have they the ancient hymn, which welcomes the Sabbath-day as a bride? And what is the general outline of their liturgical services?

In their expectations, do they look for a restoration to Jerusalem? and do they pray, "Bring us to Zion, thy city, with a song; lead us up with joy to our land; lead us securely to our land?" Do they pray, "Make us to rejoice in Elijah the prophet thy servant, and in the dominion of the house of David, the Messiah! . . . Let not another sit upon his throne, and let not strangers inherit his glory any more?" and if they have not the whole prophecy of Daniel, do

they make computations as to the time of Christ's coming, from traditions of the school of Elijah?

As to their relation with Gentiles, do they assign to the latter the seven precepts of Noah? Have they in their Liturgy this thanksgiving—"We laud thee, that thou hast not made us like the nations of the world, nor like the families of the earth; that thou hast not given to us the lot of their assembly: for they bow down to vanity and emptiness, they pray to a god who cannot save."* Do they believe that "All Israel has a portion in the world to come?"

In theological doctrine, what is their interpretation of the Old Testament term, "Holy Spirit?" Have they any notion of a mediator between God and man, "the Metatron, the Prince of thy countenance?" or of the personal "Word of the Lord," as the Targums have preserved the traditional expressions? Do they retain the idea of Trinity in God's unity, as it is in Zohar? Do they feel the necessity of vicarious sacrifice, as it is written in the Talmud (Moed-Joma, c. 1.) "For these things there is no atonement but by blood?" And do they on the eve of the Day of Atonement sacrifice a cock, because its Hebrew name is the same with that of man?

Finally, do they pretend to any traditional decisions upon the law as transmitted from Mount Sinai? Is there in China a Beth-din of persons speaking Hebrew? Have they still any of the Levite or priestly families? and what are the names most common among them?

Such are questions which should be proposed by future missionaries to that country, whenever they meet with professors of the Hebrew religion, since we have already a good reason to believe that they are in possession of the written law and other scriptures.

The apocryphal books of Macca-bees, Judith, and son of Sirach, de-

* *לא אל לא ישע*. In "Alenu-le-shabebh" of the Sephardim Liturgy.

* "Jewish Intelligence," July, 1842.

serve an inquiry as to their existence in Hebrew; and if they really exist, as to whether these books have the doctrinal and critical blemishes which disfigure our Greek or Latin copies. Also, it is to be remembered, that the class of books in the Beth-el called *Keang-chang*, has not yet been examined, they may be Targums, or rudiments of Mishna.

But it is a matter of far deeper anxiety to learn whether they have in China the book of Psalms, and any more of the prophetic books than the portions in the Haphtorah. The Lord Jesus and his apostles made frequent appeals to the Psalms and the Prophets as containing a gradually developed light for showing his approach, his character, and his intentions. And all who now desire the spiritual good of Israel must feel a hope that this long-severed colony has every given means of "searching what, or what manner of time the Spirit of Christ did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."*

The Roman Catholic missionaries, true to their mistaken principle, made little or no use of the written word of God in conversation with these Israelites. They seem to have regarded the people visited as more properly the subjects of critical learning than of conversion to Christianity, like the Gnostics discovered by the Jesuit Ignatius near Bassora, or the Samaritans, whose text of scripture served to employ the laudable acumen of Scaliger and Ludolf. This supposition may explain the fact, that during the hundred and ten years of their close vicinity to the synagogue in Kae-fung-foo, viz., from 1613 to 1723, there is no mention made of any convert from among that congregation.

Certain it is, that Christianity, originally and essentially a Jewish religion, was scarcely presented even under any modification to the descendants of "faithful Abraham" in China. How unlike to the times of

the apostles, when in every city the Gospel was *first* preached to the Jews, and the wonder arose, not as now among Gentiles when Jews are believers, but among Jews that the Gentiles should be allowed to partake in the blessings of Christianity!

It is also remarkable, how very little the missionaries did in the way of literature towards promoting Christianity among the Chinese, either Jews or Gentiles.* It is to be feared that besides the supineness just hinted at, their reliance on oral instruction, with crucifixes and pictures, must have left the adherents of the synagogue at liberty to couple or confound their Madonna with the Pagan idols *Te'en-how*, the Queen of Heaven; the *Hwiiy-fuh-foo-jin*, a goddess having a child in her arms; the *Kwan-yin*, the merciful goddess; or even the *Chin-te*, a goddess represented with numerous arms, denoting her varied power to save; while the crucifix would only corroborate such misapprehension, and the sign of the cross become identified with the popular superstition that the numeral which it represents is "the number of perfection."

Trigaut, when narrating the interview of Ricci with one of his people, in the haughty spirit of Romanism, only relates the event as a proof that "Jewish filth" was found even there;† and Semmedo, afterwards describing the neatness of the synagogue, digresses with the ill-natured remark, "If any synagogue

* The ground of this complaint is probably not much diminished at the present day, notwithstanding their mission-establishment at Macao. Morrison has stated ("Chinese Miscellany," 1825,) "I knew personally ten Catholic missionaries in China, Italians, French and Portuguese, who had resided at Court, or on the frontier, from fourteen to thirty years, and only three of them could read Chinese. Four of these had been many years in Pe-king, and did not know a single Chinese character: they, however, could speak the language, whereas some of the others alluded to could neither read nor speak it."

† "Judæam etiam faciem in hæc regna confluisse deprendimus." (De Christianâ expeditione, &c.)

is free from uncleanness"* — the very taunt of the ancient Pharisees against the Gentiles, as the "common or unclean." True, indeed, that sinfulness without the means of pardon is spiritual leprosy without hope, but a right-minded Christian will remember "who has made him to differ," who it was that said to him individually, "I will, be thou clean!" and thus be very humble: but when the Roman Church cherishes an unkindly feeling towards the fallen Jews, the Apostle Paul has provided a rebuke in his caution given expressly to that particular Church: "Be not high-minded, but fear: for if God spared not the natural branches, take heed lest also he spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off."† Thus declaring with authority that Rome is no more infallible than Jerusalem.

In reviewing the past ages of Israelitish sojourn in China, as well as our limited knowledge will permit, we immediately feel how happily tame is that retrospect, compared with the dark and sanguinary annals of Jews in Mohammedan and Popish realms; for the toleration of the Chinese spirit has never yet discovered that the Hebrew passover is celebrated with an appetite for human blood; and happy is the nation which, while it has had an opportunity to do so, has not persecuted them for religion's sake, because it is written, "I will bless them that bless thee, and curse him that curseth thee."‡

The Jews must have been contented settlers at the extreme east, living principally in accordance with the genius of Mosaic institutions and Chinese predilections, as agriculturists in the delicious climate of that "flowery land." Still, if one prediction of the Bible be as true as another, there must have been vicis-

situdes in their history; and though it is not clear as to what extent they may have been exempt from "the trembling heart and sorrow of mind," denounced in Deuteronomy, and known to be the general inheritance of their kindred in other lands, yet they certainly do seem to be a timorous and a suspicious people.

Israel in China has resembled some plant endued with a wonderful force of vegetation, a force not to be implied from its vast increase of production, nor shown by a power of overcoming obstacles, but rather by an inherent faculty of protracting a lingering existence. Our information about them has dwindled to a mere point: still it may be trusted in a Christian spirit that this probable decay is not in truth a process of extinction; that if synagogues yet remain in the western provinces of Sze-chuen and Shen-se, they may be speedily discovered, and that the Church of God may even yet have the pleasure to behold them disseminating a saving knowledge among the heathen.

The Talmud says, that "the Lord could not find a vessel to contain a larger blessing for his people Israel than peace." Some pious persons have attributed the general quietude of Chinese history, with prolonged enjoyment of their peculiar institutions (and certainly in this condition their Hebrew guests are to be included, and for the same reason,) to the blessing resting on the paternal spirit which pervades the latter. The basis of civil obedience being laid in filial reverence, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," is a conditional benediction which remains valid till parental relations shall be no more, and applicable to national as well as individual prosperity. The Chinese teachers are unanimous in the inculcation of this principle in their political philosophy. "Duty to parents is that by which we should serve a prince. . . . When families are virtuous,

* "Si limpia ay sinagoga." (Imperio, &c.) † Rom. xi. 21, 22. ‡ Gen. xii. 3.

the nation will grow up virtuous. . . . In order to that which is called governing a nation, there must be the regulation of families. Not to be capable of teaching a family, and yet to be able to teach a nation of men, there is no such thing."* What precious elements are combined in this patriarchal wisdom! Surely this is the conservative influence which has crystallized the virtues and the peace of that vast empire for untold generations. It is true that errors have been perpetuated by the same principle; but to this we also look forward in expectation of Christianity being hereafter embraced there by whole families and cities at a time.

The Hebrew Scriptures have too long remained unfruitful in China, where the traditions and maxims of the people do not lead to everlasting happiness. It is now time that our whole revelation of God be sent freely forth in that widely-spread language; and that the Israelites, no longer reading the law through a veil,† but being taught the truth of Messiah, should begin to fulfil in reality their own destiny to be "a kingdom of priests."

Then when the aspiration of St. Paul within the Mamertine prison in Rome is accomplished, as he exclaimed, "But the Word of God is not bound!"—when his generous call is loudly answered, "Rejoice, ye Gentiles, with his people!"—then, in China, as in every other empire, man, universal man, shall delight to heap up the choicest treasures of external wealth, of genius, of intellect, and self-sacrifice, in honor of that loveliest character, that holiest Being, who came into this world to be, in combination with his other benevolent offices, "a light to lighten the Gentiles, and the glory of his people Israel!"

Abdulmalik is the name of the Caliph of Irak, who first coined Arabian money

* Ta-hio, in "Morrison's View," &c.

† 2 Cor. iii. 13—17.

at Ishre, in the year 695. The artist, who made the die and the imprint, and who superintended the business, was a Jew, named Someir. As the coins of this Caliph's reign are the oldest in Arabia, the first master of the mint among the Arabs was a Jew.—*Orient*.

THE PHYSICIAN AND HIS PATIENT.

THE *Voice of Jacob* translates the following story from, *Les Matinées du Samedi*:—

One of the most celebrated physicians of the seventeenth century, Dr. Sylva, had just been appointed physician in ordinary to the Hotel-de-Ville, at Bordeaux, and this appointment had been keenly animadverted upon by a portion of the population. It was not that they had any exception to make against the doctor; on the contrary, none possessed more science, more devotedness, more integrity than Dr. Sylva; but he had one fault, an irremediable fault—which ought for ever to have closed the career of public office against him—he was a Jew! and religious prejudices were then so profoundly inveterate in the minds of the Bordelais, that the name of a Jew was with them, synonymous with unworthiness. Among the enemies of Sylva, the Marquis D'Entraignes distinguished himself above all others by his opposition; and the efforts he made for the expulsion of the physician of the Hotel-de-Ville, were only interrupted by a malignant fever which confined him to his bed, and which, consuming him slowly, was carrying him imperceptibly to the grave. In vain were all grades of doctors in Bordeaux summoned around the pillow of the noble patient; their prescriptions were unsuccessful, their consultations ineffectual, and the death of the patient appeared imminent. At length they resolved, at the last extremity, to have recourse to the profound knowledge of Dr. Sylva; and as they feared he would not come to the aid of one of his most violent

enemies, they promised him a large sum of money, and the support of the family of Entraignes: but Sylva replied—"At the bed-side of my patient I inquire only into his disease; I seek no information relative to the fortune, religion, or opinions of my patient, but his sufferings only—and if it be an enemy who claims my care, my duty demands that I should redouble my disinterested attentions, to justify his confidence." In fact, the Jewish doctor combated the fever with as much zeal as skill, and at the end of a few weeks, Mons. D'Entraignes was entirely convalescent, and distributed among the poor of the town, the sum which the Jewish doctor had refused for his wonderful cure. A sincere friendship from that time bound the patient to his doctor, and when the efforts of the fanatics had prevailed, and Sylva was, on the 6th of March, 1687, deprived of the title of Physician to the Hotel-de-Ville, (solely on account of his being a Jew,) the celebrated doctor went to Paris, where he very speedily acquired a great reputation, and, protected by the family of D'Entraignes, became, shortly afterwards, physician to the king.

DR. DURBIN ON THE RESTORATION OF THE JEWS.

IN his chapter on this subject, Dr. D. avows his belief of the following propositions, viz.; "That the Jews, as a people, will be restored to Palestine, and there constitute a political state,"—"That in close connection with this event will be their sudden and general and wonderful conversion to Christianity,"—that "that state of great prosperity in the Church, indicated in common Christian parlance by the *Millennium—the Latter-day Glory*—is to be brought about by the conversion of the Jews,"—and that "the time"

of all these things "is at hand." The first point is that which he chiefly dwells upon, and satisfactorily demonstrates from the word of God; though, of course, we equally concur with him respecting the rest.

What we especially admire, however, in this essay, is the tone of modesty and candor, with which he refers to "several collateral questions, which are not satisfactorily answered by the determination of the two main points, viz., the restoration of the Jewish state in Palestine, and the general conversion of the Jews to Christianity;"—questions, which it requires only the presumption, commonly attendant on a certain degree of ignorance, to dismiss with scorn as altogether unworthy of notice, but which Dr. D. thinks "justly calculated to excite a deep interest in the Christian world." This spirit of caution and sobriety is the more pleasing to us, because on some of the points mentioned the author's mind is still disposed to rest in conclusions which have all the force that popular opinion can give them, however deficient we conceive them to be in scriptural warrant. A few of these may be here specified.

1. "Shall the Lord Jesus Christ appear in person at Jerusalem, as the King of the Jews?" Our author's reply is, "*There are several prophecies which appear to favor the supposition that he will, and that the first resurrection will take place at the same time*, but the general tenor of Scripture and Providence are against it." Certainly, this is not what we would have said; but as it stands, it is kindly said, and it encourages us to offer one or two remarks of our own.

We confess, then, that we are un-

able to conjecture, how this allusion to "the general tenor of *Providence*" is to be explained. It cannot surely be meant, that we are to take the method of God's past or present dealings with *Gentile nations* as the standard, by which to measure the coming age, when it shall be said to Zion, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee—when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously—and the name of the city from that day shall be, 'The Lord is there.'" (Is. lx. 1; xxiv. 23; Ezek. xlviii. 35.) Or if, as a somewhat safer guide, we study the course of God's Providence towards this particular people, we find that it has been "terrible from the beginning hitherto." And of all the divine wonders that illustrate the annals of Jewish history, from "the day that Jehovah took them by the hand, to bring them out of the land of Egypt," (Jer. xxxi. 32,) the most illustrious by far was the Divine Presence itself in the bush—in the cloudy pillar—in the tabernacle—in the temple—and, last of all, in the person of Immanuel, when "the Word was made flesh, and dwelt among us." And so again, of the manifold and peculiar judgments, that have befallen Israel, none is to be compared to that which the prophet saw in vision—the departure of the incensed Glory "from the midst of the city;" Ezek. xi. 23; although even then it "went and stood upon the mountain, which is on the east side of the city," as if loth to forsake, for a season, its "chosen Zion," its "desired habitation," its "rest for ever;" Ps. cxxxii. 13, 14.

If, therefore, as our friend believes, the God of Israel is about to "re-

store their judges as at the first, and their counsellors as at the beginning," Is. i. 26—nay, if the promise of the future far transcends all the glory of the past, and the Lord their God will not only "settle them after their old estates," but "*will do better unto them than at their beginnings*," Ezek. xxxvi. 11, insomuch that "the former things shall not be remembered, nor come into mind," Is. lxxv. 17*—it does appear to us, that *the whole analogy of Providence would lead us to expect the fulfilment also of a later vision of the son of Buzi, in the RETURN OF THE GLORY from the way of the east*; Ezek. xlviii. 2. And what more than this do we expect, when we look for the true Shechinah—"God manifest in the flesh"—"that same Jesus" (Acts i. 11) who "went out and departed from the temple, and sat upon the mount of Olives," Matt. xxiv. 1, 3—to reveal himself once more in glory and in grace, on that consecrated hill, "which is before Jerusalem on the east," to penitent and mourning Judah? (See Zech. xii., xiv.)

That was truly a great question, and one that might almost stagger faith itself, "*But will God indeed dwell on the earth?*" 1 Kings viii. 27. It was king Solomon's inquiry on the day of the Dedication, just after "the glory of the Lord had filled the house of the Lord." But great as the question is, who will answer, No—after all that "we have heard, have seen with our eyes, have looked upon, and our hands have handled of the Word of life?" The single fact of the *Incarnation*—to omit all the other "ways of God to man"—solves a thousand difficulties, or at least, it should silence a thousand cavils.

* See Jer. xvi. 14, 15, and xxiii. 7, 8.

We need not add, that the inference, which we might thus draw from the "general tenor of Providence" is, to our view, triumphantly confirmed by the "general tenor of Scripture"—in a case of this kind, the only reliable authority. All that God has spoken by the mouth of all His holy prophets since the world began, seems to us, as it were, intended to prepare the universe for that "great voice out of heaven, saying, BEHOLD, THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM;" Rev. xxi. 3.

2. Dr. D. proposes and answers two other questions as follows:—

The question whether their previous conversion is a necessary condition to their restoration? The probability is that it is not. Whether it will be simultaneous with their restoration? Perhaps not; but it will probably follow rapidly, and be general, but not absolutely universal.

The Rev. H. McNeile, in his Lectures on the Jews, "distinguishes between their national penitence, properly so called, under an acknowledgment of their deserved punishment, and their subsequent *godly sorrow*, under a perception of their undeserved forgiveness." The former, he thinks, will precede, and the latter follow, the restoration. A short extract from Mr. Bickersteth (on *Preparation for suffering for the Truth*) may perhaps assist us towards a clearer conception of this matter:—

There are two stages in their restoration; the first, a GRADUAL AND PREPARATORY RESTORATION in a self-righteous and persecuting state, (Isa. xxvii. 12; lxvi. 1—10,) liberalizing and infidel, (Ezek. xx. 32, 33,) and anticipating their peace and health as come, (Jer. viii. 15; Isa. lxvi. 3.) This is the signal to the nations that the mystery of God is about to finish. Dan. xii. 7; Rev. x. 7. On this restoration the last dregs of their bit-

ter JEWISH TRIBULATION are drunk up by the nation, through the unprovoked jealousy, hatred, and confederacy of the Gentile nations waging war against them. Ezek. xxxviii. and xxxix. Zech. xiii. 8, 9; xiv. 1, 2. And at length their Messiah and deliverer appears for them. Then the cup of trembling is taken out of their hand and put into the hands of those that afflict them, (Isa. li. 17—23,) and passes over to the Gentiles, (Rev. xix.) THE FULL AND GLORIOUS RESTORATION of Israel is after this preparatory restoration; when the Jews join in the hallelujahs of the last triumph of the whole Church of Christ, (Rev. xix.) on the return of our Lord.

If, in addition to this, we understand the two tribes of Judah and Benjamin as being more directly concerned in the first stage of the process, and the ten tribes of Israel in the second, we shall be able probably to reconcile all the intimations of prophecy respecting this part of the subject.

We would also suggest, whether such precious promises as those in Is. liv. 13; lx. 21; and Jer. xxxi. 34, do not imply that the conversion *will* be "absolutely universal."

3. Such details as these are comparatively unimportant. Still it is very desirable that our opinions, so far as we form and express them on scriptural topics, should be strictly conformable to the word of God. We have grave doubts whether the following paragraph will abide the test:—

It will be perceived that the preceding opinions are founded on the supposition that the greater part of the descendants of Jacob will remain dispersed through the earth. This is not inconsistent with the undoubted fact of the restoration of the Jewish state in Palestine. It will be restored by the operation of political and social causes working gradually until the result shall be concluded and established by political combinations. The restoration of the state is all that prophecy requires, or the analogy and designs of Providence warrant. It is admitted that

the fertility of the Promised Land shall be restored, yet by the natural means by which any other land in similar condition would be renovated. But when restored, it never can receive and support (in addition to the population found there at the time, and which we have no reason to suppose will be cast out) the many millions of the descendants of Jacob.* The restoration will be to the extent of the ability of the land; the remaining millions will continue to dwell amid all nations; having been emancipated from civil disabilities, assimilated to them by a common and pure religion, and connected with them by the various relations of business and society, they will cease to be a peculiar people, but will amalgamate with the Christian nations, "the partition wall" between them and the Gentiles being "broken down."†—(See also Col. iii., 10, 11.

The determination so prevalent on all hands, to exclude any thing like miraculous agency from any part in the accomplishment of Israel's destiny, we must hold to be entirely unwarranted either by history or by prophecy. From the calling of Abraham out of Ur of the Chaldees, it has pleased God to deal with this people by supernatural methods; and, if the "sure word of prophecy" can establish any thing, it is certain that He means to do so yet again. We cannot now stop to unfold the evidence. But let the reader not fail to consult the few texts which we here subjoin, as a very small specimen,‡ and he will be likely to agree with us, that there is just as much

* It has been seen that there are 7,000,000 of Judah and Benjamin alone; how many millions of the Ten Tribes we cannot even conjecture.

† It is well known that the Jews do now assume the dress, and adopt the customs of the people among whom they live, except in so far as they are restrained by law or by their religion; repeal the one and change the other, and they will necessarily amalgamate with the nations.

‡ Is. xi. 15, 16; Jer. xvi. 14, 15; Ezek. xxxvii. 3; Mic. vii. 13-17; Zech. x. 11; xiv. 4-10.

of sound philosophy and sober interpretation, as there is of good poetry, in the beautiful words which Milton puts into the mouth of "Israel's true King"—

"Yet He at length, (time to himself best known.)

Rememb'ring Abraham, by some wondrous call

May bring them back repentant and sincere,
And at their passing cleave the Assyrian flood,

While to their native land with joy they haste,

As the Red Sea and Jordan once He cleft,
When to the promised land their fathers passed."

Par. Reg., b. iii., vv. 433-439.

Quite as little can we adopt our author's idea of the continued dispersion, and ultimate amalgamation with the Gentile world, of "the greater part of the descendants of Jacob." The prophecies, that relate to that glorious time, hold a very different language. Deut. xxx. 4, 5; Neh. i. 9; Is. xi. 11, 12; Ezek. xxxvii. 11, 12; Amos ix. 9; Mic. ii. 12. For an historical precedent, we refer to Ex. x. 9, 26; and as for "the extent of the ability of the land," as compared with the demands of the future population, we really know little or nothing on that subject.

4. Dr. D. announces to us, that when the Jews are converted, they will

work a thorough reformation in the Roman Catholic Church, by banishing the supremacy of the Pope, the worship of the Host, the worship of images, the invocation of saints, auricular confession, masses for the dead, and the doctrine of purgatory; and *thus* "the Man of Sin" will be destroyed, whose destruction the Apostle represents as closely connected with the latter-day glory. "For the Lord shall consume him with the Spirit of his mouth (*by preaching the pure Word*.) and shall destroy him with the brightness of his coming." (2 Thess. ii. 8.)

Where the author finds his authority for all this, we are sadly at a loss

to imagine. Nor is it customary, so far as we are aware, to speak of the *conversion* of a sinner as being equivalent to his *destruction*. "Truth shall *poison* the dragon," says another highly esteemed brother,* when describing the same catastrophe. And if the meaning were that the truth shall be to the dragon a "savor of death unto death," we should admire the metaphor. But otherwise, we know not how to digest it.

In our last number, we had occasion to express our own views regarding the fate of Rome, and the true interpretation of 2 Thess. ii. We need not to repeat them here.

Dr. D. closes his Chapter on the *Restoration of the Jews* with a very interesting exhibition of the *Signs of the Times*, "which indicate the near approach of the conversion and restoration of Israel."

A JEWISH MARTYR.

THE following story is told by an Englishman, E. L. Mitford, Esq., in his recent "Appeal in Behalf of the Jewish Nation." We find it in the *Jewish Intelligence*.

One of the most diabolical means of oppression which is brought to bear on this condemned race, but of which, fortunately, the instances are comparatively few, arises primarily from the contempt with which they are regarded; their evidence being esteemed utterly worthless, before the tribunal of the Caadi against a Moslem, while the evidence of two Moslem witnesses, (though often false,) is sufficient to convict a Jew, and subject him to the penalty of the grossest crimes. It will easily be

perceived how this unlimited power can be applied to the purposes of avarice, sensuality, and religious bigotry, when taken in connection with the fact, that nothing more is required to make a Jew or Christian a Mohammedan, by their law, than the deposition of two witnesses to the simple circumstance of their having pronounced the words, "There is no God but God, and Mohammed is the apostle of God." Against this testimony the protestations of the Jew are vain, and the penalty of recantation is burning at the stake. Although the instances, as I before mentioned, are few, this is too great a power not to be much too frequently used for the worst purposes;—sometimes the threat is sufficient to gain the proposed end; but if that fails, false witnesses are employed, when the victim, who is generally wealthy, purchases immunity at a ruinous price, and the circumstance is hushed up; or if poor, which is seldom, he is obliged to conform to his new faith, hated by his own people, and despised and always suspected by his adopted brethren.

Some cases are, however, attended by circumstances of a graver nature, and have a more tragical ending; one of them I will narrate, which took place while I was in that country, and with which I was therefore well acquainted. The individual sufferer was an interesting young Jewess of respectable family, residing at Tangier, and much is it to be regretted that our Consul-general had not influence, or if he did possess any, that he did not exert it, to avert the horrid catastrophe. This young creature was summoned before the tribunal of the Caadi, by two Moors, who deposed to her having pronounced their confession of faith. This, however, she utterly denied, but, as before shown, in vain, and the Caadi had no alternative, even had he possessed the inclination, but to decree her conformity to Islamism on pain of death.

I was never able to obtain correct information as to whether the witnesses were actuated by sinister

* The Rev. W. R. Williams, D. D., in his Introduction to Harris' *Great Commission*.

motives, or whether the poor girl really did repeat the fatal words in jest. There is, doubtless, much friendly intercourse existing between the Jews and the better disposed Moors, in which gossip and jesting are sometimes carried beyond the verge of safety, considering the relative position of the parties. Again, in a scriptural language, like the Arabic, in which the name of God so constantly occurs, there are many ejaculations repeatedly uttered by the Jews, which approach very near to this formula, and might, therefore, be mistaken for it. Be this as it may, the affair was of too serious a nature to be passed over lightly by the Jewish community, who at least deserve the credit of uniting for mutual protection, where their national and religious integrity are concerned, and, consequently, every exertion was made, but unsuccessfully, by influence and money, to crush it in the bud. It had, however, become too public not to reach the ears of Mulai Abderahman, to whose decision it was therefore referred, and the parties repaired to Fez for the purpose.

Whatever might have influenced her accusers, there could be no doubt of the motive of the Sultan in enforcing the decree, which was, to obtain another plaything for his harem; in fact, so well known was his character in this respect, that from the moment of her being ordered to his presence, no one expected any other result—for few possibly imagined, nor did the sultan himself, that she would have courage to brave the alternative, rather than abandon the faith of her fathers. Such, however, was the case. She was first sent to the Serail, where every means were employed to shake her constancy; threats, blandishments, and the most brilliant promises were tried by turns, and were equally unsuccessful. Even her relations were allowed to see her, to endeavor by their persuasions to divert her from her resolution; but with a firmness, which against such assaults could have been the effect only of the

deepest conviction, this young and noble creature held fast her integrity, and calmly chose a horrible, though honorable death, to the enjoyment of an ignominious existence of shame and infamy.

The Jews came forward with offers of immense sums of money to save her, but her fate was irrevocably decided, and the only mercy the baffled tyrant could afford his young and innocent victim was, to allow of her being decapitated, instead of being burnt alive. I had an account of the closing scene from an eye-witness, who was one of the guards at the execution; and although, as a body, there is nowhere a more dissolute set of irregular soldiery than the Morocco Moors, yet he confessed to me that many of his vice-hardened companions could not restrain their tears, and that he himself could not look with dry eyes on a sight of such cold-blooded atrocity. This beautiful young creature was led out to where a pile ready for firing had been raised for her last couch:—her long, dark hair, flowing dishevelled over her shoulders, she looked around in vain for a heart and hand that could succor, though so many eyes pitied her: for the last time she was offered—with the executioner and the pyre in all their terror before her—her life, on condition of being false to her God:—she only asked for a few minutes for prayer, after which her throat was cut by the executioner, according to the barbarous custom of the country, and her body consumed on the fire!!

FREDERICK THE GREAT AND GELLERT.—A distinguished Christian used to say, that he could not meet any Jew whatever, without a sentiment of religious respect, beholding in him a living testimony to the truth of the words of Messiah.—It is said, that the pious Gellert being one day in the presence of Frederick the Great, the latter asked him what he thought of Jesus Christ. "What thinks your Majesty of the destruction of Jerusalem?" replied Gellert. The king said nothing, and retired to his cabinet.—PETAUVEL: (*La Fille de Sion.*)

CAPADOSE'S APPEAL FOR ISRAEL.

Translated for the Jewish Chronicle.

(Concluded from p. 174.)

SIMEON had been conducted into the Temple by the Holy Ghost, and may have had present to his thoughts the prophecy of Malachi, "Behold, the Lord, whom ye seek, even the messenger of the covenant, whom ye desire, shall enter into his temple; behold, he cometh, saith the Lord of hosts," (Mal. iii. 1,) when he saw appear a young mother, accompanied by a man more advanced in years, and bearing a little child into the Temple. His looks, the instincts of his soul, in a word, his whole being, are irresistibly drawn towards that child. He takes him in his arms, and, having heard within his heart the voice of the Spirit, he acknowledges that at this moment the Lord was fulfilling his most ardent desires, and the express promise which He had made to His servant, and then, with the eye of faith, he descries what the long lapse of ages was destined to reveal. Contemplating the adorable child, whom he recognizes as the salvation of God, he hails the dawn of that blessed day, the first faint gleam of which has just appeared, and whose brightness shall go on increasing, until the whole world shall be deluged, so to speak, by waves of light from that dayspring from on high. No, it is no longer Judea alone, that shall rejoice in this great salvation, appointed for all people; in his extasy, he sees pass before his eyes the ages to come; he beholds in this Son of Mary the light of the gospel shining on all the nations, and truly we live at a period when it may be said, that this prophecy marches toward its accom-

plishment. But this is not all. Beyond the ages of ignominy and woe, which the justice of God shall cause to pass over the head of His ancient people, in consequence of the rejection of that blessed child, he sees for this same people a time of glory, a happy future; and, having foretold what must be accomplished in the case of the Gentiles, he foretells in like manner what shall with no less certainty be accomplished with regard to Israel. "Son of God, child of Mary, adorable Immanuel," he cries, "thou alone art the salvation of God, and thou hast been prepared before the face of all people; for not only shall future ages proclaim thee the light of the Gentiles, but the day will come when thou shalt also be confessed as the glory of thine ancient people, thine own Israel."—Henceforth Simeon could depart in peace; for he beheld as present the time, which the prophet Isaiah had hailed from afar; the time when the Lord of hosts "should reign in mount Zion, and in Jerusalem, and before His ancients gloriously;" Is. xxiv. 23.

We have been listening to the servant; let us haste to catch the last words of the Master.—The Lord appears for the last time to his eleven disciples, and takes them along with him to the mount of Olives. A solemn hour, in which, rejoicing for a few moments longer in their divine Master, they shall question him, and hear his voice for the last time. "Lord," said they to him, "wilt thou at this time restore the kingdom to Israel?" Let us mark the reply: "It is not for you to know the times or the seasons, which the Father hath put in his own power."

I shall not deny that, when the disciples addressed this question to the Saviour, they were still imbued with more than one prejudice with regard to what should constitute the essence of the kingdom of God ; but that, which it appears to me utterly impossible to allow, is that the demand here made contains absolutely nothing but error and national prejudice. At least, if we look at the Lord's reply in simplicity, and without a spirit of system, we shall not be able to find in it the appearance of refutation. Let us search all through the gospel ; nowhere shall we find a question put to the Master, and embodying an erroneous idea, that He does not correct the error, and set matters straight ; but here, nothing of the kind. Had it been absolutely false, that the true Messiah was one day to re-establish the kingdom of Israel, Jesus would have said to them as on other occasions : " Ye do err, not knowing the Scriptures," Matt. xxii. 29 ; or, " Ye know not what manner of spirit ye are of," Luke ix. 55 ; or, finally, " O fools, and slow of heart to believe all that the prophets have spoken," Luke xxiv. 25. But in the present instance there is nothing like this. The answer of the Lord is altogether of a nature to confirm them in their opinion ; he merely blames them for wishing, by an indiscreet curiosity, to know beforehand the times and the seasons, which the Father hath put in his own power ; as if he had said : " My children, yes, the day will come when the kingdom of Israel shall be re-established ; think not, however, that this is nothing more than an earthly kingdom, simply a national restoration ; no, it will be primarily, and before every thing else, a regen-

eration of Israel ; for *my kingdom will not come*, that is, will not begin, *with observation*, Luke xvii. 20 ; but at the end of the world I will return in my glory, as *the lightning, that lighteneth out of one part under heaven, shineth unto the other part*, v. 24. Nevertheless, search not rigorously the times or the seasons, when these things must happen ; this is not for you to know ; nor is it necessary that you should know the day, which the Father hath put in his own power ; but ye shall receive the power of the Holy Ghost, who shall come upon you, and you, even all of you, not only my apostles, but all those who shall be my disciples, beginning with you, my apostles, ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The error of the Jews consists not in expecting a glorious Messiah, and a kingdom on the earth, but in their denial of a suffering Messiah and a spiritual regeneration, as appointed to precede the glory. On the other hand, how few Christians are there in our day, that have not forgotten, that the object of Christ's coming into the world is the salvation of our souls, and the redemption of our bodies—the establishment of his spiritual kingdom among men, and the renovation of this earth, where he must reign as King of all the earth—the regeneration, the conversion of Israel to the Messiah, and the national restoration of this people to the land of their fathers, when they shall have returned to the Lord their God, and to David their king. These three objects, bound together in the closest manner, will with equal certainty be accomplished, seeing they

rest all three on the promises of the infallible word, of the Truth himself.

Conclusion.—If the attentive examination of the word of God, and of the peculiar calling of Israel, discloses to us the certainty of the regeneration, and, consequent upon that, of the national restoration of this people; if we are right in saying that the Eternal, when He imparts to us His counsels, does not intend merely to make us acquainted therewith, but especially to show us what, as Christians, we have to do, can we, I ask you, remain any longer inactive, and in the attitude of indifferent spectators, in presence of this large number of Israelites whom the hand of God has brought to our doors? No, sirs; it is not in order to excite in us, or to satisfy, a vain curiosity, that Revelation vouchsafes its instructions; but that from them we may derive some practical result. Every ray of heavenly light that descends upon our souls, marks out before our steps a path to walk in. It was not enough for Bartimeus to have seen the Son of David; he wished still to follow Him. Let us then also follow this Son of David; let us tread in the footsteps of our Master, and we shall go in search of the lost sheep of the house of Israel.

You will tell me that you would be happy to do so, and to contribute in any way to this excellent object;—but the means!—how to act, and how to lay hold, so as to arrive at any results? Ah! sure enough, here is always that everlasting *how*, which posts itself there, at the beginning of our way, as soon as the accomplishment of any good work is in question. Allow me here to speak to you of my own experience.

For some years, this terrible *how*

has held me thus face to face with what I regarded, not only as desirable, but also as the very will of God. For a long time has this *how* unnerved my limbs, and, whatever vows I might form for the salvation of Israel, it has in this, as in many other things, hindered me from taking a single step in advance, until at last the Lord has shown me what was the real meaning of this word *how*, and who the enemy was that availed himself of it to arrest my progress. Shall I confess it to you? The grand obstacle lay in my own unbelief, in my want of faith in the word of God.

Naaman the Syrian, (2 Kings v.,) desiring to be cured of his leprosy, went and found the prophet in Israel. The latter sent him word that he should wash seven times in the waters of Jordan. The incredulous Syrian set no account by a recommendation so easy, and was even offended at it. Doubtless, he had figured to himself the prophet coming at once with great parade, solemnly invoking the name of the Lord his God, and stretching forth his hand towards the wound, (v. 11;)—but no—nothing of all that. He was going away, therefore, despising, as he went, the simplicity of the means, prescribed by the prophet, when his servants presented to him this idea, the suggestion of good sense: “Ah! my father, if the prophet had bid you do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, Wash, and be clean!”

How like we are to Naaman, in many things! and what need we have to recall to mind the salutary exhortation of his servants!—For my part, I confess, had I seen that the word

of God pointed me to the doing of some great things, to the performance of some painful duties, or to the use of large means, in order to reach the desired end, I should perhaps have found fewer difficulties, or at least they might not have so long prevented me from putting my hand to the work. But in place of all that, instead of these mighty preparations, which we are so fond of having before our eyes, when the design is to secure some great results, the Lord, in His boundless love and profound wisdom, has simply made us a promise;—how happy should we be, did we seize the full import of it! Here it is:—"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them;" Matt. xviii. 19, 20. But we must ask in faith, nothing wavering; (Jas. i. 6.) If Naaman had really believed, that the Lord had spoken to him by his prophet, would he have hesitated one instant about putting in practice the means prescribed? And we, if we really believed that it is the Lord who speaks to us by his word, and makes us so great a promise, could we ask ourselves, "How shall we set about this?" God himself points out the way—a very simple way, it is true, but effectual, yea decisive, for the doing of great things, and for the accomplishment of what with all our hearts we desire.—Why are our souls so ready to search for subterfuges, and to create difficulties for themselves, whenever the question is about responding to the demands, so sweet and blessed, of Christian charity?

One day the Lord, surrounded by his disciples, addressed them in these words: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish;" Luke xiv. 28-30.—I receive in all its force the meaning of this parable; but far from finding in it any ground of discouragement, we ought, on the contrary, to draw from it a powerful motive to action. Certainly, the man who would build a tower, ought to have bricks, and, to meet the necessary expenses, money in his chest. With a perfect wisdom the Lord requires us to examine, first of all, whether we have wherewithal to finish what we have projected. But when a building of God is concerned, when the question is of the advancement of his kingdom, and of the conversion of souls to Christ, the bricks, and the money that we need, is faith in the efficacy of prayer, the assurance that God will hear us, as soon as we lean entirely on his promises. Ah! without doubt, if we are destitute of these bricks and of that money, it will go ill with us; but if we truly believe, nothing should delay us longer, and God will show us what we have to do. That which above every thing else I ask from the friends of Israel, is, that they pray; it is that they assemble themselves together at stated seasons, for the purpose of causing to ascend to heaven their united supplications on behalf of the children of Jacob. They will reanimate their faith by the reading of Holy Scripture; they

will engage in the publication of tracts specially intended for Israel; but always the principal business will be prayer; for that is the grand lever, the all-powerful instrument to which the Lord has promised to yield.—Oh! let us not doubt it, He will regard our requests, if we address them to Him in faith, perseveringly, seeking only his glory and the salvation of immortal souls. God himself will suggest to us the most efficacious methods of being useful according to His own will; and assuredly it would not be the first time that Christians, without having formed vast plans, which almost always run aground, but having simply, with living faith and active love, banded themselves in prayer for a specific object, have seen with reverential joy their desires fulfilled far beyond what they had dared to hope for. If now the word spoken by the Lord to Abraham resounds in our ears, “I will bless them that bless thee;” if we remember the exhortation of the Prophet-king, “Pray for the peace of Jerusalem, they shall prosper that love thee;” surely we shall not admit a doubt but that such a work as ours, undertaken in faith, is well-pleasing to the Lord. What a field, at once new and easy, opens before us, of labor and of reward!

I conclude by imploring your great indulgence. Vouchsafe to grant it, in consideration of the importance of the subject, which has occupied our attention. May the Spirit of the Lord dispose our hearts according to His will!

In examining the word of God, it is well to bear in mind that it is the word of God!—*Both One in Christ.*

Books Received.

THE ROMANISM OF ITALY. Preceded by a Correspondence with the Catholic Institute of England. By Sir Culling Eardley Smith, Bart. Fourth Thousand. London, 1845. pp. 68.

The Appendix to this pamphlet contains the whole of the Roman Edict on the Jews, the first half of which was formerly published in the Jewish Chronicle (vol. I., p. 153, &c.)

LA FILLE DE SION; ou, La Rétablissement d'Israel. Poème en Sept Chants. Avec notes et éclaircissemens bibliques.* Neuchatel, 1844.—pp. 166, 8vo.

The poetry of this first Part, which is all that we have yet seen, occupies but nine pages, the rest being devoted to the Notes and Illustrations. *Professor Pétavel* is well known as an ardent friend of the ancient people of God, and dedicates his work to them. It is a learned, curious, sometimes eloquent, and sometimes fanciful, performance. The poetry, which here takes the shape of a “Hymn to the People of Israel,” we find to be rather prosaic, and the prose very poetical. In the subsequent Parts the author proposes to celebrate *The Death of the Messiah—The Chastisement—The Repentance—The Reconciliation—The Return—The Glory of the Messiah.*

We have marked a few passages, which we may yet translate for our readers.

THE SWEDENBORG LIBRARY.
Nos. V.—VII. John Allen, 139 Nassau street, New York.

* THE DAUGHTER OF ZION; or the Restoration of Israel. A Poem in Seven Parts. With Notes and Biblical Illustrations.

Jewish Calendar for February, 1846.

DAY OF SOLAR MONTH.	DAY OF THE WEEK.	SABBATH COMMENCES.	OCCURRENCES.
February 7	Sabbath	4½	בשלה
14	"	4½	י'תרו
21	"	4½	משפטים (שקלים)
26	Thursday		Roshodesh Adar
27	Friday		1st day of "
28	Sabbath	5	תרומה

Missionary Intelligence.

The American Society.

LECTURES ON THE JEWS.

SINCE our last publication, lectures have been delivered in the Scotch Presbyterian church in Grand street, (Rev. Dr. McElroy's) by the REV. JOHN FORSYTH, D. D., of Newburgh, on "*The Land of Israel*," and by the REV. JOHN N. McLEOD, D. D., of this city, on "*The Doctrine of Salvation through a Divine Mediator taught in the Old Testament*"—in the Spring street Presbyterian church (Rev. Dr. Patton's) by the REV. G. W. BLAGDEN, D. D., of Boston, on "*The Special Duties of Christians towards the Jews*"—and in the Rutgers street Presb. church (Rev. Dr. Krebs') by the REV. W. W. ANDREWS, of Kent, Ct., on "*The Rank which the Jewish Nation shall hold in the Kingdom*."

The course thus far has been very interesting, and cannot but have left a good, and we trust lasting, impression on the public mind.

NEW YORK CITY MISSION.

Journal of Rev. John Neander.

MR. N.'s Journal for November confirms his previous reports of the large and free access which God has given him to the families of his brethren. We are also gratified to mark the increasing frequency of their private visits to the Mission-house. From unavoidable causes, our Missionary's labors during this month were exposed to frequent interruptions. We confine ourselves to one interesting extract.

Whilst I was still in Germany, I heard, with joyful surprise, that one of my former acquaintances, with whom I was closely connected in former years, had confessed Christ, and gladly proclaimed His gospel. I wrote to him, and received an immediate reply, part of which I shall here insert, by way of making up, in some measure, for the deficiency of this month's report.

"The grace of our Lord Jesus Christ be with our spirits. Amen.

"BELOVED BROTHER IN THE LORD,—Though I am often laid up, and suffer severely from bodily pain, and although this was particularly the case with me at the moment

when I received your dear letter, yet my joy was so great at the receipt of it, that I forgot all pain and sorrow, and in a loud voice called in my friendly —, to divide with him the pleasure, which your letter necessarily occasioned me.

“Oh, how happy we are, after so many storms of superstition and unbelief have rolled over our heads, now to write to one another from such a secure harbor! Who would have thought it? Who could have anticipated it, that the Lord cherishes so much love for us sinners? How could an unregenerated nature, or a heart that has never yet been washed in the blood of the Lamb, ever dream of such a thing? Say, my brother, did ever such a thought arise in your bosom? Had you ever an idea of so much love, when we often wandered about together and alone, and told one another of our sorrows? Could you, could I, imagine, while we both were yet going astray like sheep, each in his own way, that the Lord had laid our sins on Him, whom to know is life everlasting? But now we see it clearly, and in addition to millions of others, we have here a testimony to the truth, that God is love, and ‘desireth not the death of a sinner, but rather, that he should return and live.’ O! brother, let us hold fast such great mercy, which the Father, of His own free will, has given us in His Son, and let us preach it to our brethren according to the flesh, as well as to those after the spirit, that both Jews and Gentiles may know that Jesus is the Son of God, to the glory of God the Father.

“It is very gladdening to me, that you also find that the heart of my sister is, in mercy, not wholly locked against the heavenly truth. Oh, that it may open itself fully, and receive therein Jesus, the only Saviour of the world. What I am able, as a feeble instrument in the hand of God, to do for the conversion of my dear mother, I will not fail to do; for in this I am too closely interested, and it goes very near my heart.

Yet every thing depends on the blessing of God. Let us, brother, pray for the same. Let us pray together, that the Lord may pour out His Holy Spirit on my relations and on thine, that they may soon bow their knees, and the knees of their hearts, before the throne of Him, who took on him the appearance of a servant, through whose death we live, and through whose resurrection we have been assured, that we also have passed from death to life.

“That missions in general, but especially missions to the Jews, where the labor is carried on before their eyes, gives new life to dead Christians, no one, that has paid attention to this subject, can deny. Through the grace of God, I have repeated opportunities to convince myself of this. Only yesterday I received a visit from a clergyman, who came to see me from a distance of some miles, for the purpose of consulting me on the best mode of approaching the Jews, and how the Christian has to conduct himself towards them, in order to facilitate missionary work among them. My reply was simply this:—If we approve ourselves the living epistles of Christ, which we are declared to be, and walk as lights that shine in a dark place, and thus, through our life and conversation, endeavor to lead them to the conviction, that *they*, being born of the flesh, are flesh, and *we*, being born of the Spirit, are spirit, (John iii. 6,) this may go a great way towards bringing about what every true Christian desires. But more especially, dear brother, now that the Jews, our brethren according to the flesh, are surrounded, alas! by Christian communities, deeply rooted in superstition and rationalism, and manifesting a spirit of hatred and oppression towards them, after the fashion of the olden times—I say we ought on that account, we who are sent to preach the cross to them, to hold on in prayer, that God may prosper our work, that they may not use an unbelieving community as the test of Christianity, nor take

a-rationalist preacher for their example, but solely and alone the Bible for their touchstone, and Jesus Christ for their example.

"O! what joy, dear brother, to find a friend, a brother in the Redeemer, after we have so long hated him, mocked him, neglected him, and turned our back towards him;—but His mercy endureth for ever. Let us, therefore, not be downcast, when we do not see any fruit of our labor. We plant; God giveth the increase. What we now sow in tears, may, after many years, and in other parts of the world, spring up into noble plants. Courage! courage! Go forward! The victory must be ours, for Jesus is our Shield. He, God of our salvation, shines for us, and with us."

We thank our brother Neander for giving us the above communication. Our readers, we are sure, agree with us in thinking it both beautiful and instructive. Let us remember that it was written in pain and sorrow, and in the confidence of private correspondence, by one Jew to another Jew, and we shall be in little danger of indulging that ignorant, infidel spirit, which we sometimes meet with among those that profess godliness, and which, in its wisdom and affected spirituality, doubts *whether a Jew can be converted!*

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Mr. N. is now in Philadelphia, whither he has gone by direction of the Executive Committee, to spend three months in missionary labor among his brethren in that city, and in promoting, as he may have opportunity, the general interests of the Society. Affectionately we commend him to the confidence and love of all, that love the Lord. "With gladness," he writes in a parting note to the Secretary, "I go to

Philadelphia. May the Lord be my strength and my guide there!"

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### MR. SILIAN BONHOMME.

MR. B. writes us from Baltimore, under date of January 13, that he was on the point of setting out for Charleston and New Orleans. Our brother assures us that "a spirit of sympathy and good will is largely increasing in Baltimore," and mentions, as one evidence of it, the recent formation of a Ladies' Society, in connection with our Baltimore Auxiliary. Mr. B. had been privileged to "address a large congregation of Ladies, on which occasion numbers were added to the membership, and new managers offered themselves to the work." He had enjoyed much friendly intercourse with his Jewish brethren, a considerable number of whom also attended his public lectures. "I can say that they listened, last Sabbath evening, with the deepest interest, and it was, indeed, a noble sight to see so many of the children of the prophets, as an ornament to the gallery, and also to the body, of the church. May our God," adds Mr. B., "sustain our missionary institution, raise up help for us, and bless our efforts to the glory of His holy name, through Jesus, our glory."

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### NEW AGENT FOR BALTIMORE.

WE beg leave to call the attention of our subscribers in Baltimore to the name and address of our new agent, as they appear on the cover for this month. We have much regretted the necessity which compelled us, since Mr. Altman left, to send the Baltimore parcel by mail.



## THE AMER. BAPTIST SOCIETY FOR EVANGELIZING THE JEWS.

IN the first number of the *Hebrew Messenger*, published by the Rev. C. F. Frey, Corresponding Secretary of the above Society, we were pained to observe the following paragraph, the tendency of which, (we say nothing of its design,) is sufficiently apparent:—

On my return to this country, in the fall of 1839, finding that there were not less than 50,000 Jews scattered over the United States, and no one to preach to them, I requested the Board (of the A. S. M. C. J.) to engage me as their missionary, but they declined. Having just accomplished the object of my agency with respect to the publication, to their entire satisfaction, and knowing that they were trying to procure a missionary from Europe, I could not conceive of any reason why they should refuse to employ me. Circumstances, however, soon led me to conclude that my being a *Baptist* was the insurmountable objection. This first suggested to me the idea of forming a Baptist Society for promoting Christianity among the Jews.

We would not be understood as denying, that our aged brother has really been “led,” as he declares, “to the conclusion” here expressed. What we do solemnly assert, however, is, not only that there is no foundation for the insinuation, that his “being a *Baptist* was the insurmountable objection,” or any objection at all, in the way of his appointment, but that the Board is not aware of the existence of any “circumstances,” which could possibly be so far perverted as to justify even the remotest suspicion of such a thing. Nay, if the whole truth may be told, “his being a *Baptist*” rather weighed in his favor; but there were oth-

er considerations, connected with the case, which exercised a controlling influence on the decision of the Board.

We shall only add, that we deeply regret the formation of this Baptist Society, as, in our judgment, quite unnecessary, and calculated also, by bringing out into prominence sectarian peculiarities, to injure the Jewish mind in its search after truth. But some of our Baptist brethren have taken another view of the matter, and so far from harboring any grudge against them on that account, we pray that the God of Israel may bless them abundantly in their work. So far as we are concerned, we are fully and firmly resolved, that there shall be no collision, no controversy, no unfriendliness, even, between the two Societies. It is hoped that both parties feel the interests, committed to their charge, to be at once too momentous and too delicate, to allow either to expend aught of heart or effort on unseemly strife.

## BROADWAY TABERNACLE LADIES' JEWS' SOCIETY.

At the quarterly meeting of the “Broadway Tabernacle Ladies’ Jews’ Society,” held on Monday, Jan. 12, the following resolutions were offered and unanimously adopted:—As the object of this Society is to promote Christianity among the Jews, therefore

*Resolved*, That the members of this Society declare themselves independent of the American Society for Meliorating the Condition of the Jews.

*Resolved*, That the funds of this Society be used as may best promote that object.

THIS alarming announcement we cut from the *Notices* department of the New York Observer of Jan. 17, it being the only intimation that has reached us of these very vigorous proceedings on the part of the La-

dies of the Tabernacle.\* Only two months ago, we had the pleasure of recording in our list of Donations and Subscriptions, the following items:—

Don. from Ladies' Jews' Soc. Broadway Tabernacle, N. Y., Bedding, &c., for Mission-house, amounting to.....\$24 00  
Don. in cash, from Ladies' Jews' Soc. Broadway Tabernacle, N. Y., per Mrs. Isaac C. Mayer, President,..\$36 06

This double pledge of confidence, we say, appeared in December, and what the Board has been guilty of since, that should alienate their auxiliaries in the Tabernacle, or elsewhere, it would be a hopeless attempt on our part even to guess. Still we must not say, that the above movement, sudden and inexplicable as it may seem, took us at all by surprise. Mr. Isaac C. Mayer, our late Jewish friend—whose resignation as a member of the Board, together with the instant and unanimous acceptance of that resignation by the Board, was duly chronicled last month—declared soon afterwards, and with the most peremptory confidence, that we should lose the Tabernacle Society. And, sure enough, here is the threat fulfilled!

We should scarcely have thought it necessary to notice this matter at all, were it not that our friends throughout the country might be alarmed by the proclamation in the Observer. They need not feel the slightest uneasiness.

With regard to the Ladies of the Tabernacle Society, we are willing to presume that they do not understand this business as well as we think that we do ourselves. But neither can we wholly acquit them of blame, for their hasty publica-

tion, (if, indeed, it were theirs,) of what was intended as a killing condemnation of the Board, without "signifying withal the crimes laid against" it.

Appealing to God for the "simplicity and godly sincerity," with which they desire to act in the great cause of Israel's salvation, the Board of Directors of the American Society for Meliorating the Condition of the Jews, can well afford to dismiss all disquietude as to the result, and go forward steadily in the path set before them, trusting to Israel's God to protect them, and the precious interests they seek to promote, against every weapon of the adversary, and the desertion of mistaken friends.

## The London Society.

### WARSAW.

#### Institution for Proselytes.

THIS Institution, which passed, we believe, through many difficulties at its first establishment, and which in its general character and purposes answers to our Mission-house, is thus referred to by the Superintendent, in a recent report:

The Committee may, therefore, take courage to go on in their work and labor of love, seeing that their Institution at Warsaw, sending forth its inmates, prepared with the preparation of the gospel, who become, as it were, missionaries to their brethren the Jews, proves very efficient in the missionary work, excites the interest of the Jewish population in Poland, attracts those that are hostile, shelters and protects those that are inclined to Christianity, confers a blessing upon many of the house of Israel, is the soul and centre of the mission in Poland, an honor to society, and worthy of the Church of England.

\* Some days afterward, a brief official notification was received by the Secretary.

Would to God we had such an Institution at every missionary station; hundreds of Jews would come forward and join the Church of Christ, or would be drawn to it, who now, for want of such a city of refuge, must remain among the Jews. The number that we have is almost as nothing, in comparison with the immense Jewish population in Poland. If our Institution were enlarged, we might have thrice the number, and the blessing would be an hundred fold. But even those that have been admitted into the Institution would never have been able to come out from among the Jews, and embrace Christianity, if it had not been for this Asylum.

Four baptisms had taken place at Warsaw, in the months of July and August—one of a Jewish physician.

### PERSIA.

**Journal of Rev. H. A. Stern.**

HAMADAN, *May 26*.—Visited the Mullah. He had just been with the Cadi, to complain of some heavy taxes which had been laid upon the Jews in an unjust proportion. The Moslem population, consisting of 15,000 families, had been ordered to pay twenty tomauns, while the Jews, numbering only about 300 families, had been ordered to pay double that amount. Whilst we were waiting in the Mullah's house, for his return, a great number of Jews came in, to whom we preached the gospel of peace. When the Mullah came, he gave us a hearty welcome, with the usual salutation of "Shalem aleekum," *i. e.*, Peace be with you. He knew, and had conversed with Dr. Wolff, but had never read the New Testament. He promised to call upon us, which he soon did, accompanied by two very respectable Jews; we preached Christ crucified to them; they did not make many objections, but hung down their heads and sighed. *I*.—"But why do you not turn to the Lord your God?" *The Mul-*

*lah*.—"We expect that the Messias will soon come, and redeem us from the Goim, or Gentiles." *I*.—"How long have you been in this country?" *He*.—"Since the time of Cyrus." *I*.—"From what tribe are you descended?" *He*.—"From the tribe of Judah." *I*.—"Has your community here always remained as it is now?" *He*.—"No. A hundred years since there were thirteen synagogues in this place, and a very great number of Jews; but the Ishmaelites have only left us three; and one which was erected a few years since, they destroyed before it was completed." *Second Mullah*.—"On account of our sins we are in captivity, and on account of our sins the Goim (or Gentiles) rule over us, and on account of our sins we are exiles in this country." *I*.—"Yes; on account of the sin of which you are guilty, in rejecting Jesus of Nazareth, the wrath of God is come upon you to the uttermost. But believe in Jesus; His blood will cleanse you from all your sins." *He*.—"Give me the Gospel, and I will read it."

#### State of the Jews.

I will now give you some particulars relative to the state of oppression in which our Jewish brethren are kept by the Moslems, which I learned from the Mullahs.

I. They have not justice rendered unto them. Any Gentile can inflict upon them any punishment he may choose, with the greatest impunity.

II. They dare not dress themselves respectably, else they would be suspected of being rich, and would consequently be plundered.

III. If they possess any thing of value, the Moslems are sure to seize it.

IV. It is dangerous for a Jew to go out on Friday, that being one of the Moslems' sacred days.

V. When it rains, they are subject to great annoyances, if they go out, as they may splash a Moslem, and so pollute him.

VI. Whenever a Moslem charges them with crime, the whole town is sure to believe it, and they are ready



to massacre them all. Last year some pilgrims from Mesjid Ali spread a report that the Jews in Bagdad, aided by the Turks, had effected some mischief. The whole town was immediately in an uproar. The Moslems cried, "The Jews are our enemies, and must be destroyed." And it was only by the payment of a large sum of money that they escaped from destruction.

Their position in Hamadan is indeed painful, and the marks of oppression are visible in every countenance. In Bagdad, the Jews are fine, noble-looking men, and walk with all the gravity and independence imaginable; here, they go about with their heads bowed down, their countenance pale and emaciated; and their cringing, slavish appearance and demeanor, stamps them all with the badge of oppression. Let the skeptic and the infidel see Israel in these regions, and the scales of ignorance and delusion, one would imagine, must fall from his eyes, and he would be compelled to confess that Moses was a prophet indeed, and that the prophecies are not the productions of a speculative head, but of an inspired pen. The curses are indeed terribly fulfilled here. In Hamadan there are thirty Jewish families who came from Khorassin, where they were so fiercely persecuted a few years since, that they were glad to escape on any terms; some fled to the adjacent countries, others saved themselves by professing Islamism. Such is the condition of the Jews in Persia.

#### ARRIVAL OF JEWS IN PALESTINE.

MR. LORD, missionary at Safet, says:—

Notwithstanding what they suffer here, new comers are constantly arriving. While we were at Jaffa, on our way back from Jerusalem, a ship arrived, bringing a cargo of Jews from Constantinople, chiefly Sephardim, and a few from Poland, all go-

ing to Jerusalem. Mr. Tymmin found plenty of occupation amongst them. They told us that another ship, with sixty families from Poland, had gone to Beyrout. Twenty families arrived here shortly after our return. Alas, they little think what sufferings they will have to undergo; but at the same time it is pleasing to see them so anxious to return to the land of their forefathers.

#### BAPTISMS.

Two Israelites were baptized in Warsaw, on Oct. 20;—and another at Rotterdam, on the 15th of the same month, being the first-fruit of Mr. Pauli's labors in the latter place.

#### The British Society.

#### EXTRACTS FROM THE SECOND ANNUAL REPORT.

IN London, where there are resident probably about 20,000 Jews, four missionaries are constantly employed, and another is about to enter on the work. In addition to these, the Committee are now enabled to avail themselves of an eminently-qualified individual, whose office it is to receive and converse with serious Jewish inquirers, and to give instruction in Jewish literature and modes of argument to those employed as missionaries.

Another missionary itinerates among the principal towns in England.

Among the means employed for the spiritual good of Israel, the Committee attach considerable importance to the delivery of Lord's-day evening lectures to the Jews, many of whom have been observed attending the devotional parts of the service, as well as seriously listening to the truths affectionately addressed to them.

The income of the Society for the last year was £1107.3.2, nearly one

half of which had been collected by the Dissenting Ladies of England. We earnestly commend the following example to the attention and imitation of their sisters in the American churches.

It remains that we briefly refer to the sources from whence the income of the Society has been derived during the past year. And here we gratefully avow the obligation which the Society owes, for what of prosperity marks its financial statement, to the holy zeal and devotedness of Christian females. They have taken up the cause of the Jew as their own—his condition bespoke their pity, and their hearts have warmly responded to the plea; it appealed to their piety, and they have gone before us in calling forth the spirit of prayer for Israel from a thousand bosoms; it asked their time, their influence, their perseverance, and they have nobly given them. During the past year they have contributed to the funds the sum of £401. 12s. 2½d., making the total result of female agency, since November, 1843, of £493. 19s. 5½d. There are now, in connection with the London Committee, forty-seven Associations, or Local Committees. They are also supporting a Female Scripture Reader, and expecting to employ a Female Missionary, among the daughters of Abraham and Sarah. The Ladies published an account of their proceedings at the close of their first year in November last; but propose in future, to do so simultaneously with the Report of this Committee. They are anxious that, even where District Committees cannot at once be formed, one or two Christian females should, by the aid of cards, commence a collection in each congregation.

The Secretary, in forwarding to us the above and some other documents, remarks:—

I believe that a sound work is going forward among the Jews by the

Divine blessing accompanying the labors of our missionaries. I think, too, that there are indications, that the great subject of the conversion of the Jews will soon receive a more just degree of Christian attention, than has yet been accorded to it.

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## The Free Church of Scotland.

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### BERLIN.

MR. SCHWARTZ still prosecutes with interest the work assigned to him among the Jewish proselytes in this city. He has also had the satisfaction of baptizing a sincere convert of the house of Israel.

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### DAMASCUS.

THE reader will be interested by the following extract from a letter, (dated August 20,) of the Rev. Mr. Graham, a missionary of the Irish Presbyterian Church:—

As to the Arabs, they retain their character for pugnacity and independence. They could take Damascus, if they wished. Fifty thousand of them were, not long since, swarming in the plains between Damascus and Palmyra. The Pacha went out to meet them, with some pieces of artillery, but he neither got within sight or hearing of them. He returned, of course, victorious.

Mount Lebanon is quiet, but not at peace. The war has ended, but its causes are remaining, and rankling as deep and as deadly as ever.

This is a severe season for the poor in Damascus. Every thing is dear. Bread is nearly double what it was twelve months ago; so is mutton, which is the only kind of meat used in the East generally. This has arisen, primarily, from a want of rain, which has rendered the Houran a desert, on which Damascus mainly depends for corn. Then the locusts have overspread the land like a cloud,

eating and devouring every thing before them. Then the Arabs of the desert have come down upon the villages like hungry wolves, not plundering only, but destroying; so that in a district of ninety villages formerly, there is hardly one remaining. The Damascus government are in fear, lest, owing to these and other causes, they may not be able to send forward the pilgrims to Mecca. They have written to the Central Government for assistance; but the treasury of the Sultan is exhausted, and so nothing can be given. If the Hadz be stopped, even for a year, the consequences may be very important. It might be the beginning of the end to the empire of the Osmouls. In the *first* place, all the religious and fanatical Moslems will be likely enough to say: "This is a new thing; our usages are broken in upon; the commands of the prophet are in vain; our religion is going to destruction; the government are traitors; we must look to ourselves." In the *second* place, the renewal of the pilgrimage would be very difficult and expensive. The khans or resting-places of the pilgrims would be in ruins, the wells of the desert filled up, the relations (such as they are) between the Arab tribes and the Government broken up; so that altogether, I think the renewal of it, even after the cessation of one year, would require *treble* the annual expense. This would be no light matter, and might lead to strange results. Then the city of Mecca would be destroyed. It has depended for its existence on the pilgrimage from time immemorial, even long before the days of Mohammed, who did not originate, but confirm and direct, this pernicious and immoral custom of the Arabs. Burckhardt saw them wallowing in indiscriminate concubinage, within the enclosures of the Holy House. Mecca contains the Zeinzem, or Well of Hagar (Gen. xxi. 19,) the Caaba, or Temple, and the miraculous Black Stone, which receives the kisses of the pilgrims. It is, therefore, the most sacred of all the Moslem cities;

and no one can calculate the probable consequences of their being prevented from visiting it. The stopping of the Hadz would also destroy at one blow the greater part of the merchandise of the Eastern World, and thus the comforts of the many, and the avarice of not a few, would enlist them under the banners of the religious and fanatical. Resistance and collision would be certain. The old, worn-out, tyrannical government have enough to do. The Russian eagle ready to pounce—a million of Arabs ready to plunder—the Government trembling—the Christians praying for its overthrow—the Moslems divided—every Pacha taking care of himself as he best could in the general disruption—(I like the word of late)—France intent on Syria, England on Egypt, Moscovy on Constantinople. In such circumstances, we might hope that the barbarians who have tyrannized over our Christianity, and the fairest regions of the globe, might be driven back to their native wilds.

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#### STATEMENT BY THE COMMITTEE.

THE *fourth Sabbath of December* being the day appointed by the General Assembly for the annual collections in all the congregations and stations of the Free Church, in aid of the Jewish Scheme, a preparatory Statement appeared in the *Record*, from which we make an extract, presenting a general view of the Missions, and of the results:—

It pleased the Lord, whose chosen people the Israelites were of old, and who will be glorified in them in the latter days, not only to send forth laborers into his harvest, but to open up great and effectual doors into the house of Israel, and to accomplish wonderful works in a short time. Many a little one has been received in his name, to be instructed in his Word; and more than five hundred youths, of both sexes, are now in



daily attendance in the schools at Constantinople, Posen and Bombay. An Institution and Dispensary have been established at Constantinople; the efficiency of the former has begun to be exemplified, by the conversion of one of its inmates; and by means of the latter, mercy has been shown to poor and diseased Jews, perhaps to a degree and in a manner hitherto unexampled in any single locality—upwards of a thousand visits, according to the last accounts, having been made in the two preceding months, to the physician, who is himself one of the fruits of the mission. Little flocks, gathered to the great Shepherd of Israel, have been formed at Pesth and Jassy, of faithful men, who previously knew not Jesus; and the most recent letters from these places, as well as from Constantinople, convey the glad tidings of new conversions, for which, while glory has to be given to the God of all grace, there may be joy on earth, as well as in heaven. Mr. Schwartz is gathering around him an increasing number of Jews for religious instruction, and a convert has there also been recently baptized.

Mr. Edward, with renovated health, is on his return to Jassy. Residence in a milder climate, during winter, is still needful for Mr. Wingate. Mr. Daniel has recently reached Damascus, as assistant to the missionaries of our Irish brethren. Mr. Thomson, lately ordained, is on his way to Pesth. Two Jewish converts will soon go forth as missionaries. The removal of another, whose studies were nearly completed, became indispensable, from his declining health; and he has sailed for Jamaica, where, if it please the Lord to restore him, he may find a field of labor for a season. Besides him and a fellow student, whose labors have been already blessed in our own land, the mission at Pesth has supplied six others, who, at the expense of the Committee, are prepared, or preparing, for different departments of missionary labor.

The illness, and necessary return

for a time, of two of the missionaries, and the lamented illness and death of Mrs. Philip, at Jassy, has necessarily led to an increase of the expenditure.

There is need for strengthening our present missions; and there are calls from various quarters for the establishment of others. At Pesth, where there were four ordained missionaries during part of last year, there has of late been only one. The missions at Berlin, Constantinople, and Jassy, would each require, for their full efficiency, another missionary. A Syrian merchant, from Scotland, has generously guaranteed £100 a-year, for two Jewish missionaries, or £50 each, for Aleppo. Bombay, Aden, Adrianople, and other hopeful stations, are still without missionaries. For Jews, as for Gentiles, the field is the world.

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### Miscellaneous Intelligence.

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THE FRONTIER OF BOSNIA AND TURKEY.—The latest accounts from Serajevo of the 13th of October, as well as the statement of eye-witnesses who arrived from that place, give the particulars of the cruel persecutions to which the Jews were exposed there. A Turkish girl had committed a theft in the shop of a Jew dealer, and, when turned out of doors, she fell purposely on the ground, and, screaming terribly, assured the Turks who collected around her that the Jew had ill-treated her without any cause. The Turks immediately took their arms, and, to the number of 2000, breathing vengeance against the Jews, repaired to the residence of the Pasha, who had the weakness to leave them to avenge themselves. They proceeded, accordingly, to the Jewish quarter, which was totally pillaged in a few hours. It is easy to conceive the lamentations and the misery of the Jewish merchants. Immense quantities of goods of all sorts were carried off; and at length, when the Christian population began to be alarmed, and applied to the Pasha for assistance, he caused six of the principal persons to be taken, as he alleged, for their safety, and to be conveyed, no one knows whither. It may indeed be expected that the plundered Jews will obtain an indemnity at Constantinople, whither they have sent

petitions to the Chief Rabbi. Meantime, however, they are reduced to beggary. The Greek Râjas at Serajevo are extremely kind to them, but the consuls cannot interfere, because they are Turkish subjects.—*London Globe*.

JEWISH GENEROSITY.—We have much pleasure in recording the munificence of D. Solomons, Esq., late Sheriff; that gentleman having presented the City of London School with £1666.13.4, for the purpose of establishing scholarships of £50 a year for ever.—*London Observer*.

In connection with this, we give the following, from the *Voice of Jacob* of Nov. 21:—

There died lately, at Mayence, an old teacher of the Talmud, named Castel. He was a widower, and had two children, but not being pleased with their conduct, he declined to see them, and received only the visits of a former pupil, named Sehl. The teacher being in possession of 800 florins, made a present of it to his pupil. Castel died soon after, leaving nothing to his children except some furniture of little value. Upon this, Sehl came forward and presented to them the 800 florins, which he declared he had always considered as a sacred deposit which their father had given him in trust for them. This generosity on the part of Sehl is the more remarkable, as he is not rich, and has to provide for eleven children of a tender age.

A HEBREW MERCHANT.—From Prague we hear of the death, at the age of 77, of the Hebrew merchant, Maurice Zedekauer—a man whose title to a record in pages like ours, consists, not in the princely fortune which was the work of his own honorable toil, but in the noble use which he made of it. Fifty years ago, M. Zedekauer came penniless to Prague; and he has left behind him seven millions of florins—£700,000. In his lifetime, he devoted the larger part of his immense revenues to the encouragement of science, art, and national industry, and to the relief of the indigent, without distinction of religion or race; and by his will he has bequeathed three millions of florins—£300,000—amongst the benevolent institutions of all the principal cities of Bohemia. He was followed to the cemetery of his nation by men of all ranks and beliefs—the poor, of course—the civil and military authorities of the capital—

all its distinguished men—and, it is very pleasant to add, many clergymen of various Christian sects. Every where the spirit is passing into dishonor, which would once have “spit upon the Jewish gabardine,” or trampled upon the grave of a man like this.—*Athenæum*.

We are not surprised that the London Jewish Chronicle, when recording the above facts, takes occasion to refer with bitter scorn to “the Christian inhabitants of Prague considering themselves disgraced by having a Jew for their neighbor, and compelling such as had taken up their residence in other parts of the city, to return to the *Jewry*, the place set apart for Jews.—We are curious,” he adds, “to learn how many among the thousands that followed this true Israelite to his last resting-place, (who had been recipients of his former, and were to be partakers of his future, benevolence, as established by his will,) had felt themselves scandalized by having had him for a neighbor?”

THE MOTHER OF THE ROTHSCHILDS.—In Frankfort there is a street called Jew Street, inhabited solely by Jews. It is narrow, dirty, dark and ill-savored. Holywell Street, in London, is broad, and clean, and sweet, to it. The houses are rickety, crazy, stained with the dirt of ages. Their recesses dark and dismal—their windows broken and patched. In one of them dwells the mother of the Rothschilds. She might have palaces and castles; but she was born there, and there she will die. The old dame numbers now nigh an hundred years,—her age being either 98 or 99. She was ill, lately, and it was feared that she would not hold out to complete the hundred years,—the century which seems likely to be the span of her days. But she thinks she has still the life strong in her. “No, no,” she exclaimed, “I will not die yet—not yet—not yet. I must be a hundred. I MUST GET UP TO PAR!”—*Foreign paper*.

THE REFORM-VEREIN OF BERLIN will open a place of worship, for the first time, on the New Year. Hebrew, with the exception of the six words contained in “Hear, O Israel,” will be altogether banished. The service will consist of Ger-



man hymns, and ladies and gentlemen, (the latter with their heads uncovered,) will sit promiscuously. There will be no ark, for the scroll of the law will not be used. Its place will be occupied by the pulpit.—(Z. d. J.)

FRANKFORT-A-M.—The Israelites of this city will soon be freed from one of the numerous taxes weighing upon them—that of paying a double fee to the postman for their letters. The origin of this vexatious charge was this: the Prince, A. F., of Tour and Taxis, great grandfather of the present Postmaster-general, was passionately fond of chess; he thus became intimate with a young Israelite, named Gabriel Schuster, who excelled in this game. The prince, in 1769, in token of his consideration for the player, appointed him for life as his agent for the Frankfort Israelites, granting him the privilege of taking from them a double fee, and of transmitting this privilege to his posterity. The present heir, I. Schuster, a childless septuagenarian, who has entered into his fortieth year of service, will in a few months retire, on receiving a pension to which his past labors entitle him, and the Israelites will thus be freed from the above-named obnoxious charge.—*Voice of Jacob.*

DR. HERZFELD.—The Jewish community of this place (Brunswick,) where the first Assembly of Rabbis was held and feasted in the year 1844, has brought a complaint against its rabbi, Dr. Herzfeld, on account of the hostile expression respecting the Holy Scriptures in general, and the Pentateuch in particular, made use of by him at the late Assembly. These representations on the part of the Israelitish community, have led our Government to remove Dr. Herzfeld from his office.—*Oberpostamts-Zeitung.*

JEWISH CEMETERY AT JERUSALEM.—The Jewish Cemetery is an extensive tract of ground situated on the eastern side of the deep valley of Jehoshaphat, occupying a space of not less than 150 or 200 acres, for the most part thickly planted with graves, covered with flat horizontal tombstones, with Hebrew inscriptions. It seems to have been used as a burial-ground from time immemorial, and is probably the locality alluded to in Ezekiel, as "the valley full of dry bones." The sight of this vast repository of the dead, containing the remains of countless

generations, long since crumbled into dust, of that ancient and remarkable people, which, whether in life or in death, have been so distinguished and separated from other nations, is calculated to excite the deepest and most affecting reflections.—*Jewish Intelligence.*

At the last distribution of prizes at the London University College School, a Jewish boy of 15 years of age, Montague Levison, carried off the highest honors in Natural Philosophy, Conic Sections and Geometry, and Trigonometry and Algebra.....The Prussian official Almanac rates the number of Jews in Prussia, according to the last census, at 206,529. ....The Rev. Dr. Lilienthal, an eminent Israelite of St. Petersburg, who lately arrived in this city, has since been elected Chief Rabbi by three of the New York Synagogues. He gives a very sad account of the condition of his brethren in Russia.

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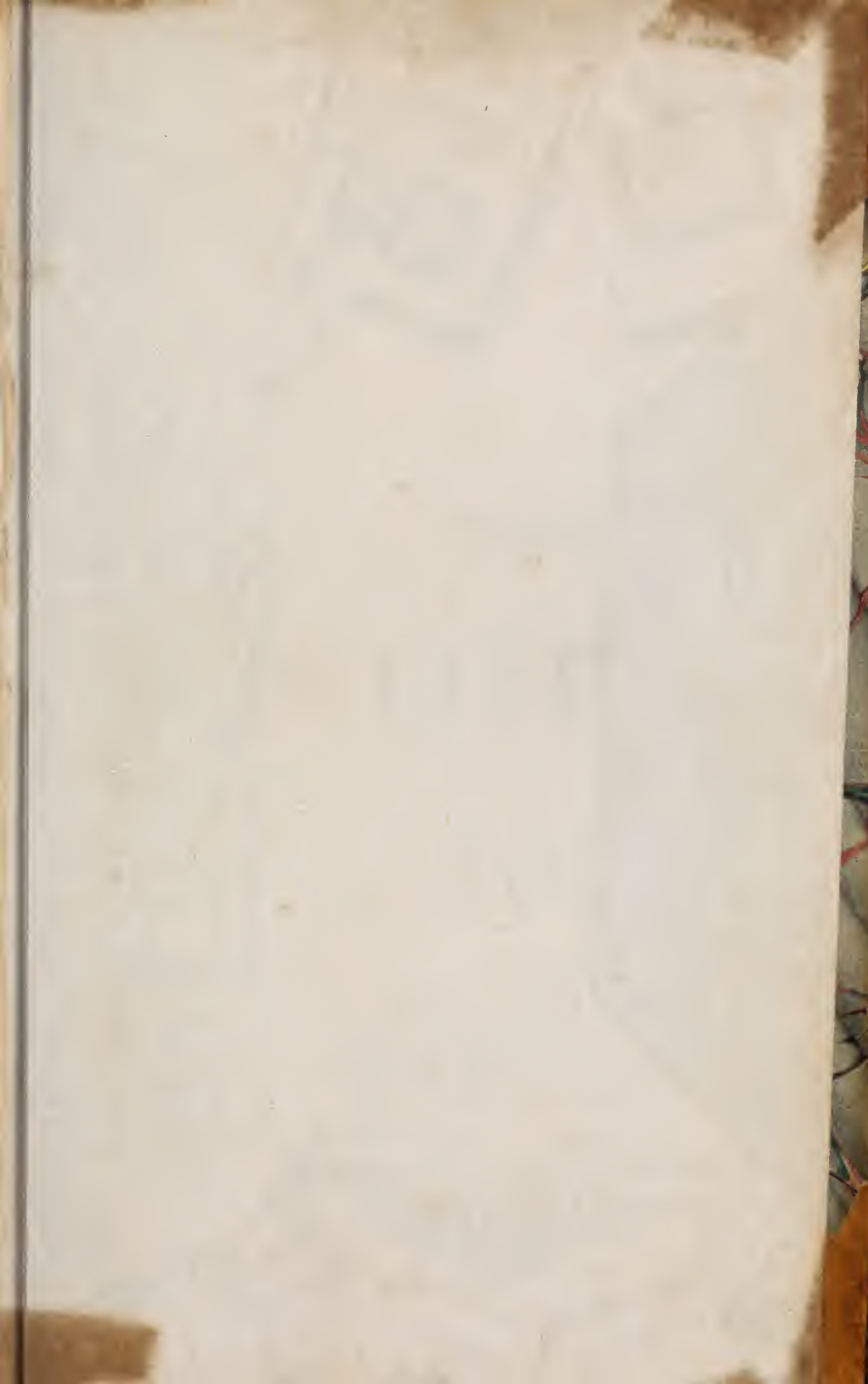
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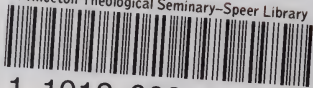






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